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Hogan, Jasper Samuel

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Manhood as an Objective in College Training

An Address

BY

Rev. Jasper S. Hogan, A.M.

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RUTGERS COLLEGE PUBLICATIONS, No. 16

Manhood as an Objective in College Training

An Address

delivered before the Alumni of Rutgers College

Wednesday, June 19, 1912

By

Rev. Jasper S. Hogan

of the Class of 1891

PRINTED FOR
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OF RUTGERS COLLEGE
1913

MANHOOD AS AN OBJECTIVE IN COLLEGE TRAINING.

A nation should be rated, not merely according to its natural resources, but according to the use that is made of these. The products of its industries must be considered in determining its relative worth. But its real strength does not consist in its material resources or products. The chief asset of a nation is the character of its people. Manhood is its most precious treasure. Without that any nation is poor indeed. For it there can be no substitute.

It is a mooted question to what extent the development of manhood should be an objective in college training. There are those who vigorously affirm that it is not within the province of the college to concern itself with matters of character. Character can be considered the *ultima thule* only in the smaller colleges which are so secluded that they feel only the eddies of the unrest of the world. It is urged that while this was formerly regarded as the prime duty of the college, the conditions have entirely changed. It is not an agency to mould life, but exists solely for the purpose of aiding in the acquisition of knowledge. It must apply itself to the task of feeding and stimulating the mind. If it succeeds in increasing mental culture, and material utility, it has fulfilled its mission.

Such a conclusion is at variance with the opinions of many leading educators. President Hall is the authority for the statement that as the education of the past has been that of the head, so the education of the twentieth century will be that of the heart. This change of emphasis is the keynote of the discussion in the present day educational conferences. The place of ethics in education is the leading theme in educational circles. Books upon the subject are multiplying. It is

conceded that the system of national education should aim to produce the type of manhood needed by the nation. "How to live, is the supreme human problem," said Professor Votaw of Chicago University. "The chief shortage in American life to-day," he continues, "is not an intellectual or professional shortage, but a moral shortage; therefore our educational institutions need to commit themselves anew to the moral aim, to the moral development and training of the young men and women who throng their halls. The science and art of right living, the theory and practice of human welfare, are entitled to become the main pursuit of all schools and of all persons." College training should not tend to isolate the youth from the world, but fit him to live in the world with noblest aims. The average student enters college with a superficial and selfish view. It is his desire to prepare himself to fill some chink in the industrial world, where he can secure a position offering large remuneration. He does not see manhood, virtue, and citizenship as the chief good. He lacks a conception of the true ends to be achieved, because he fails to appreciate the reality of life. Men of broader vision must open his eyes to "see life steadily and to see it whole." The scope of his thought and purpose will be enlarged by men, rather than by subjects. For this reason more stress than ever is laid upon the necessity of manhood in the professor's chair. Probably none of us would be disposed to challenge the statement that "education at bottom is not a question of curriculum and the things accessory to it, but a question of men. It is person vitalizing person. It is the miracle of transforming 'stuff,' through the medium of personal touch, into an abounding life."

The value of the personal element in education is universally recognized. The student cannot remain unaffected by the distinctive traits of his teacher. Manhood is largely the product of manhood. Perhaps few of us could pass the rigid examinations to which the graduating class has recently been subjected. The fact that we have forgotten lectures and text-books does not make void our student life. There are men who stand out prominently in our thought who made an ineffaceable impression upon us. Our lives are enriched by the memory of

sainted ones whose faces look down from these canvasses. They merit our admiration to the extent that they were possessed of sterling qualities. These men of science, men of letters, men of state, and men of church, have given to us the precious and inspiring legacy of their manhood. Only as we endeavor to prove ourselves worthy of such an ethical inheritance can we feel entitled to the goodly fellowship of our beloved Alma Mater. Out of our experience we can readily subscribe to the sentiment expressed a generation ago by President Woolsey, when he informed his students that what they learned at Yale was the least of its benefits, the forming of their mental and moral character being their Alma Mater's greatest service to them.

Such a benefit is not universally appreciated. The world has read the diatribes of the late Mr. Crane of Chicago, against colleges and college education, in which he echoes the severe strictures of other critics. Such speak, not as educational experts, or possessors of the culture which they decry, but as successful business men. In such a capacity they have a perfect right to criticize. There are many who sincerely believe that college training hampers, rather than helps, a young man; and that he is actually of less value to society as a result of his student life. They are disposed to measure every thing by the dollar standard. It is but natural that there should have arisen the demand for an education which is vocational and industrial. In the Middle Ages the gilds required thought and power to be expressed through the hand. Skilled artisans were produced, who embodied beauty in works of art. More recently there was a demand that knowledge should be expressed by words in public speech. Famous orators were the result. The constant tendency has been to limit education to a narrow, chosen sphere by making it purely vocational. The trade spirit has been insinuating itself into the educational system. But very few of us would admit that the curriculum which is made in the market place, is necessarily the most needful and beneficial.

Just when the whole trend of education in this country was so markedly toward a scientific and vocational ideal, one of

our influential colleges deliberately set its face in the opposite direction. Amherst recently decided to shift the emphasis of its collegiate work from science to the classics. The object of the administration is to make it an institution for liberal culture and broad preparation for life, rather than for a narrow preparation for the quest of a livelihood. Pure culture is to be distinguished, in their judgment, from technical and professional training. Instead of attempting to equip men for a trade or a profession, it will offer them the kind of liberal education which they intend shall "stimulate spiritual responsibility for the service of humanity." There are those who venture to predict that the so-called "Amherst idea" marks the beginning of a distinct movement which will affect the small colleges of the country. One of our leading periodicals comments that the wisdom of the experiment can only be determined years hence, and then by judging the comparative human efficiency of its men.

Efficiency must serve as the final test in passing judgment upon college training. By its fruits it shall be known. The strictures upon higher education could be silenced by a higher type of manhood among those who have enjoyed its benefits; for manhood will receive its meed of praise, wherever it is manifest. It should be one of the objects of the institution which trains the young to aid them to possess the qualities and traits of a true man. It would be little less than a crime for the college to ask for four of the best years of a young man's life, and then be indifferent to its opportunity to assist him in attaining to this crowning estate of life. Its obligation is not discharged by merely filling his head, or enlarging his heart, or training his hands, but by helping him to become a full-orbed man.

The first way in which the college may aid in such a development is the most popular. It is the one which gives special prominence to many colleges, and the notoriety to which the most of them aspire,—athletics. The object of this important department of college life should be to produce the muscular element of manhood. The chancellor of one of our great universities declares, "The physical exercise which belongs to the

play side of human nature is a fundamental necessity in the production of the kind of manhood which is to dominate the earth. We may not know, and we may not greatly care, whether the Englishman or the Chinaman is ultimately to be the particular man to do this; but we do know, and we should greatly care, that it is so, that whoever it is it must be the finest type of manhood that is to assume supreme place." It is important that opportunity should be provided to secure the normal development of the physical powers. One may not fully appreciate such training in his student days; but later he is certain to look back upon it with profound gratitude when he sees how it has helped to fit him to endure the tremendous physical strain to which his vocation subjects him. With perfect propriety he may revere the gymnasium and athletic field, if there he obtained that which ministered to his vitality. He may even have satisfaction in knowing that there superfluous energy was consumed which might otherwise have blighted his manhood. The lessons of self-control and co-operation, learned on the athletic field, will be of service in every relation in life. In the contest let him feel the indescribable thrill that he represents not himself but his college, and he will be better able to play the great game of life with more in view than his own selfish gain and honor.

There is but little likelihood that the department of athletics will be neglected in the average college. The danger is that it will be encroached upon by other appointments which are supposed to be important. "Don't let your studies interfere with your education; and don't let your education interfere with your athletics," are facetious remarks showing the popular trend. But manhood must be mental as well as muscular. The primary object of the college is supposed to be the training of the mind. Too often the memory has been substituted for the mind. A subject is not mastered by memorizing it. Education does not consist in transferring facts from a book into a boy, as one would transfer fruit from one basket to another. No one possesses a truth by merely being able to say the words which set it forth. One must re-cognize it, re-think it, before it is his. Each one must see with his own eye, hear

with his own ear, grow by his own use of food, and receive by his own mental perception. There must be mental mastication and digestion, with mental selection, secretion, and assimilation, before there can be bone, brain, muscle, nerve, and tissue of intellectual life. Memory has been the tomb, more frequently, than the cradle of an idea. Education is not memorizing and imitating, but thinking and originating. The purpose of the classroom is not to secure uniform knowledge but multiform thinking. The test of the efficiency of college training comes after graduation. Mental development should not be limited to undergraduate days. The processes of thinking should continue indefinitely. Was that great student of man correct when he said, "Man alone has the power of reason, but he rarely uses it"? Is it not a serious question how much we really think, and reach conclusions by reasoning? It is easy even for a trained mind to become a mirror for the reflection of the views of others, and hold opinions as the result of convention rather than conviction.

The manhood to which the ideal college training contributes should be capable of winning respect and holding confidence. It ought to be masterful; not in the sense of controlling others blindly, but by enlightening and leading. While it is not the object of the college to train men for leadership, none should be more competent in the respective communities to which they go. In spite of the splendid academic training given in our country we are far from the ideal condition, socially, industrially, and politically. How seldom is the leadership in public affairs found in the hands of those who have had the best intellectual advantages! It is true that there is but little in present political methods to appeal to men of cultured tastes. There are other avenues much more inviting. The necessity of hobnobbing with political heelers is repulsive. The result can be indicated by a single incident. A college graduate, who now holds one of the higest salaried appointive offices in this State, said to me: "The boss system exists through ignorance. Educated men have the power to overthrow it." He was exceptionally well fitted for his position, and voluntarily acknowledged that his appointment came through the very system

which he deplored. Wise and intelligent leadership will not be secured so long as educated men do not interest themselves in civic affairs. If any one has reason to recognize his debt to the public it is the college man. No student pays for all that he receives. His tuition cannot cover the necessary expenses of his instruction, to say nothing of the value of buildings and grounds. To some extent every student eats at the public crib. He is under obligation to make the best return to the public on the public's investment in him. He has no right to isolate himself with an air of superiority, or regard any of the functions of public life too trivial for his concern. As he seeks leadership in his chosen profession or business, so should he aspire to it in rendering the best service to the state.

Perhaps there are few who are better prepared for such leadership, in their own estimation, than the new graduate. Does he not fully understand the world's needs? Can he not speak with the wisdom of the ancients? Has he not eloquently orated on all of the problems of his time? It may be somewhat humiliating for him to discover that the world has not been waiting breathlessly for his appearance, and that there is no imploring cry for his leadership. He must win his spurs in the service of humanity. He must take his place in the ranks with an earning capacity of six dollars a week, according to the estimate of one university president, and he may have even overrated some of his men. But if his college training has ministered to his manhood, he has a worth which cannot be reckoned by any monetary unit. If he is a true man, he will go forth not to prey upon society, but to minister to it. His finer sensibilites cannot fail to make him a more worthy member of society. His knowledge should be converted into some form which will be for the public good. Unfortunately, not every college man can stand this test of manhood. Too many have been content with money making schemes, an eagerness to get from the commonwealth rather than give themselves for its betterment, or to live as recluses for selfish enjoyment. President Angell of Michigan University declares: "The world is full of learned fools. There is an endless variety of them. Some are vain and chattering pedants, who fill the world with

noisy clamor like a company of crows over their quidities and odds and ends of knowledge. . . . I recall men of capacious memories, who with the utmost ease and complacency swallowed all the learning which could be fed to them by a whole college faculty, but the learning never got out through their nerves, or their tongues, or even through their muscles, to touch and stir the world." Such are not a true type of manhood. The college that does not imbue its students with the spirit of service for humanity, fails in its task. If their knowledge has only enabled them to squeeze gold from their fellows, they have lost more than they have gained. It can be but a poor satisfaction to see the money bag swelling, while manhood shrinks and shrivels. Cornell's gateway bears the wise legend: "So enter that daily thou mayst become more thoughtful and more learned; so depart that daily thou mayst be more useful to thy country and to mankind." Manhood increases by ministering to the needy. This is the example of the Ideal Man, who came, not to be ministered unto, but to minister, even to the giving of His life. What a splendid display of manly qualities was there in connection with the frightful disaster which so recently saddened the nations! The law of the sea, in placing the needs of the weak first, should become the law of the land. It should be as chivalric in the long continued struggle for a livelihood, as in the momentary struggle for life. In such practical knightliness none should exceed the college man. It is gratifying to know that not one of the honorary degrees conferred by Yale, a short time ago, was for material or selfish reasons. Public, charitable and social service were the specifications in almost every instance.

The crowning quality of manhood is morality. "Without morality," said Emerson, "laughter holds bitterness, honey burns the mouth, and riches bring sadness." The moral, as well as the intellectual, development of the student must be kept in view. The moral and the intellectual cannot be severed. In his "Seven Laws of Teaching" Dr. Gregory affirms: "All motives of study have a moral character or connection, at their first or second step; and hence no education or teaching can be absolutely divorced from morals. The affections

and conscience always come to school with the intellect. This moral teaching was the chief excellency of Pestalozzi's work, and it is the leading characteristic of every great teacher of mankind." But morality is only the flower or fruit of religion. Religion, in the broadest sense, has a legitimate place in the curriculum. Religion to-day is not essentially a question of the subtleties of creeds, but its chief concern is with character and conduct. No one can be considered educated without an adequate acquaintance with the most powerful, continuous, and universal influence in civilization and human experience. Religion must be recognized by the student as a fundamental reality, a permanent and vital factor in the lives of men. One should know the origin, history, and principles of religion. Let it be taught in the same scientific and historical manner that other subjects are taught. It should be studied by the empirical method,—discover the facts, interpret the facts, and apply them to the individual needs. Modern psychology asserts the fact that religion is not an exotic,—a foreign entity mysteriously introduced into human consciousness,—but that it is the whole being properly related to Deity. Professor Horne says in his book on "The Psychological Principles of Education": "In view of the nature of man, complete education, psychologically viewed, is therefore physical, intellectual, emotional, moral, and spiritual." The ultimate aim of education, then, is to bring the spirit of man to its eternal home in God. While studying things and laws, one's thoughts may well ascend to their Author. They will have their largest meaning for him who can say with Wordsworth:

> "I have felt
> A presence that disturbs me with the joy
> Of elevated thoughts; a sense sublime
> Of some thing far more deeply interfused,
> Whose dwelling is the light of setting suns,
> And the round ocean, and the living air,
> And the blue sky, and the mind of man;
> A motion and a spirit that impels
> All thinking things, all objects of all thoughts,
> And rolls through all things."

Not until one has come into right relation with Him, will his education be complete, and his manhood be full-orbed.

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No. 16. Manhood as an Objective in College Training, an address by Rev. Jasper S. Hogan, pp. 12. 1913.

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